THE LAST WILL AND TESTAMENT, WITH THE PROFESSION of the Faith of *Humfrey Fen*, sometimes Pastor of one of the Churches of COVENTRY.

But cast out by the High Commission for labouring in a peaceable way the Reformation of our Discipline.

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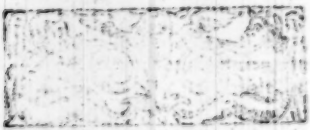

I Professe with the Church of England the same doctrine of Faith and Sacraments established in the first yeare of the raigne of the renowned Queene *Elizabeth* of blessed memory; of which doctrine according to the measure of the grace of God I have been Preacher fifty and five yeares, though unworthy of such a degree in the Faith of Jesus Christ my Lord God and Saviour blessed for ever.

Touching the Discipline of the Church, to hold that Doctors, Pastors, ruling Elders and Deacons which is restored by the most reformed Charches, is to be held Apostolicall, universall, and unchangeable, and that the Churches of England doo sinne against their Head and only Monarch, in violent opposition thereof for the upholding ambitious pompes and worldly Prelacy, which being a humane presumption at the first, being pretended for a remedy against Schisme (a cure more dangerous than the disease it selfe) made way for *Antichrist*, the head of Papacy, with power, and now serveth with us to hinder the Churches edification, and to maintaine a shamefull Schisme against all the reformed Churches of the Gospell.

Touching ceremonies, I beleeve the Church hath no authority to ordaine any for pompe or signification, but only for order and comlinesse, and that Ecclesiasticall decrees therein doe binde onely in

case of scandall and contempt. But decrees for ceremonies of the other kindes are so far from binding, that in defence of Christiall liberty they ought to be broken; I therefore professe the Ceremonies in question with us unlawfull, for that they be teaching signes which in Gods worship he only may institute; or for that originally they are superstitious, the same devised by Heretikes and Antichrist in his Idolatry to captive soules, and so prescribed it to be used in Gods worship; or for that they doe grace Popery and scandalize the weake, who for their sakes conceive the better of Popery; or for that they give Papists occasion to scorne our religion and profession who borrow their Ceremonies, and grieve zealous Christians to see the Spouse of Christ forced to conforme to the strumpet of Rome, and to weare the tokens of her captivity, which no true Zeale can disgest with patience, neither can it stand with hearty repentance for former straying from God; or for that they breake the unity of brethren, spoile the Church of faithfull Pastors, stay many from the worke of the Ministery, and give advantage to prophane persons, and Papists, to persecute true Professors, and make the State guilty of the blood of the righteous, by wearing out their spirits by many indignities not to be looked for at the hands of brethren; and I doe lament the ceremoniall bondage of our Church, wherein Christian liberty is intbralled with humane presumptions, which are exalted and inforced with more Zeale than the holy Ordinances of God, and the ragges of the whore of Babylon injoyned the Spouse of Christ, to the

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ſcorne of all her ſiſters, the Reformed Churches; who together with the doctrine of the man of ſinne have caſt out the Image of the Beaſt his Hierarchy, Archbiſhops, Suffragans, Deanes, Biſhops, Chancellors, Archdeacons, Commiſſaries, Officials, Prebends, with the Canon Law, Spirituall Courts, diſpenſations for non-reſiderts, that odious ſin reſtraint of marriage, without their diſpenſation (not much differing from the doctrine of devils) with their oathes *ex Officio*, compurgatory cenſures, commutations of pennance, abſolutions, conſecrations, confirmations, together with all their contrived ceremonies, to be the filthy remainder of uncleane Beaſts, ſo doe I humbly deſire the Lord to purge and cleanſe his Church thereof at the length; and as I my ſelfe for the ſpace of fifty five yeares, according to my weake ability, oppoſed thoſe corruptions, and by prayer, ſupplication, conference and ſuffering, endeavoured in a Chriſtian peaceable manner the ſincere reformation thereof, ſo doe I earneſtly exhort by the like Chriſtian meanes, all that feare God, love the peace of Jeruſalem, and deſire the crowne of vanquiſhers, according to your calling, to doe the like; and as theſe times doe require of thoſe that love the Lord Jeſus, an open profeſſion of this cauſe, wherein Chriſt is perſecuted in many of his members, ſo they would not be wanting in this duty at this time, wherein through the defection of many, others thinke the cauſe forſaken; yet doe I not hold it lawfull for theſe corruptions to ſeparate from the communion of the Church of England, if therein a Chriſtian may enjoy true doctrine with the Sacraments, from a Mini-

ster able to teach the truth, and where in the worship of God he is not forced by a personall act to approve of those corruptions.

Touching the civill Magestrate, I acknowledge our dread soveraigne King *Charles* is supreame governor over all persons in his Dominions, by civill power to suppresse all false worship, to compell all to the meanes of faith and knowledge of the truth which is according to godlinesse, to force all Ecclesiasticall Ministers to a faithfull execution of the duties of their place injoyned by our blessed Saviour, and to reforme the remaining corruptions in the discipline, service and ceremonies of the Church, according to the order of Gods word; and though I hold him subject to all the ordinances of Christ in his Church, serving to the salvation of men, yet doe I deny him to be subject to any person, forraigne or domesticall touching his life, liberty, crowne or dignity, or to any other forraigne or domesticall censure by whomsoever executed.

This confession I set downe under mine hand, as my last act in this kind, as a fruit of mine age, which is eighty seven yeares, and brought out in a serious meditation of my appearing shortly before the judge of all flesh, who only knoweth my heart, and to whom only I shall stand or fall; his judgements I feare, and doe humbly crave pardon for all mine infirmities in this profession, as for all my other sins, but as touching the substance of this profession, as I know assuredly, so I appeale to his allseeing spirit, whether I have in hypocrisie, contrary to the full perswasion of my heart, lived so long therein, indeavoured so much for

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it, and now am ready to dy therein; Let this ſuffice to ſtop the mouthes of ſlanderers, who incroaching upon the office of God, cry out of mens hypocriſie, who being (as they ſay) convinced in their conſciences, doe yet for ſiniſter reſpects, continue the profeſſion of the cauſe; as an Archprelate openly traduced as honeſt a man as himſelfe, in the High Commiſſion Court, not long ſince, whereas alſo he caſt out many unſavory ſpeeches and reproaches, unbeſeeming a man of God and chiefe Father of Paſtors (as forſooth he would be taken to be) and unworthy ſo many well deſerving Preachers of the Goſpel, whoſe right hand of Fellowſhip himſelfe would not have ſcorned while King *James* ſtood indifferent in the cauſe; be it therefore that King *James* have forſaken this cauſe, which had his firſt love under his hand, witneſſed by many workes, and namely by interceding for Mr. *Thomas Cartwright*, and others, impriſoned for this cauſe through the falſe ſuggeſtions of ambitious men; who (fearing to loſe the fat morſels of their large rewards) abuſed the ſtate by untrue ſurmiſes, which they were never able to make good; And be it ſince that ſhew of a diſpute in the cauſe at Hampton Court, wherein men were purpoſely choſen to undertake our cauſe, who (excepting one reverend Father) never tooke the cauſe to heart, as men that preſent themſelves in an act upon a Stage; be it (I ſay) that ever ſince that time our cauſe hath loſt many lovers by death, many famous Miniſters and others by defection, yet the cauſe is the ſame it was, when it was eſteemed holy by the beſt profeſſors that were; when it was embraced by ſo many reformed Churches, and as it was in the judge-

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ment of so many reverend men which ever have approved it, for all the violent and unkinde opposition made thereto; and as the cause remaines the same it was, so I thanke my God that by his grace I affect it no whit the lesse, but am assured it is a truth of God, wherein after fifty five yeares labour in the Ministery of the Gospell, after much reading what hath been written on both sides, after many conferences with worthy brethren of indifferent judgement, after many prayers to the Father of lights; lastly, upon advised deliberation and consideration of the effects that have ensued the persecutions, I gladly end my daies, and with joy doe beare it in my bosome into the presence of God, and doe hope, and in my best prayers doe beseech him to raise up daily faithfull men to contend for the truth of God against all gain-sayers.

Humfrey Fen *departed this life in, or about* September, 1634.

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